Bon Bibliography:
An Annotated List of Recent Publications

DAN MARTIN, Jerusalem

Herein are listed works on Bon that were not included in the general bibliography published as Part Two of Dan Martin, Unearthing Bon Treasures, Brill (Leiden 2001), pp. 287-442. The same general format, and the same principles of inclusion that were used there equally apply here. There was no intention to include Tibetan-language books (a few exceptions are made) for which there are, or soon will be, excellent bibliographical resources. Tibetan-language journal articles (only a few magazine or newspaper stories) are supposed to be included. Internet publications are not listed here, although I did consult a number of web resources for bibliographical purposes.

There are problems in ascertaining the identities of some of the authors. It sometimes seems as if Tibetan authors are hesitant to publish twice under the exact same name, although this is a slight exaggeration. In particular, many of the literary pieces are written under 'literary' names. Since I haven't the time or inclination to do the necessary detective work, these names are simply given as they are found in the publications.

Meanwhile, a new Bon journal has appeared: Bgres-po'i 'Bel-gtam, published by the Triten Norbutse Monastery in Kathmandu, Nepal. The articles and literary pieces are mostly by monks from the same monastery. Issues 1 and 2 have been entered so far. An Anglicized version of the Tibetan journal title appears on the cover: "Dreypoi Beltam, a magazine of Triten Norbutse."

This is obviously a work in progress, and I hope that users of this and the previously published bibliography will inform me of items that have been overlooked.

A-BLON BSTAN-'PHEL and DRI-MED-'OD-ZER

A-LCAGS G.YUNG-DRUNG-BSTAN-'DZIN
rgyal-mtshan), who was born in 1898 and died in 1961. He founded Mkhar-spungs Monastery, and attempted to make a new woodblock edition of the Bon scriptures (only a few volumes were completed). The author says that he used information obtained from two personal disciples of 'Gru-sgom during his recent visit to Tibet.

A-RI'I BON-PO TSHOGS-PA (Regional Bonpo Foundation in America)

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ANONYMOUS

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G.yung-drung Bon-gyi Skor Bgro-gleng Thengs Dang-po. Bon-sgo, vol. 13 (2000), pp. 157-160. A report on the first seminar about G.yung-drung Bon, held on June 23-27, 2000. This was meant to be an educational seminar, with prominent scholars giving presentations and answering questions, mainly on the subjects of Bon history, Zhang-zhung script and cosmology. A number of young students, both men and women, attended (see the black-and-white photo facing p. 1 of the same issue). It was suggested that this should be an annual event. Composed by a committee.

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Khri-brtan-nor-bu-rtse’i Dge-bshes Mdzad-sgo Thog-ma dang Dmigs-bsal-gyi Bka’-dbang Rgyas-gnang Btsal-rgyu’i Skor-gyi Gnas-bsdus. Bgres-po’i ‘Bel-gtam, issue 1 (2001), pp. 106-7. On the Dge-bshes program and the teachings and initiations that are to be given. Appended, on pp. 108-113 are various daily and annual schedules of events, as well as a chart of the subjects to be studied during the nine-year study program.

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BAUMER, CHRISTOPH

BJERKEN, ZEFF

BLA-KHRI MKHAN-PO DGE-BSHES NYI-MA-GRAGS-PA

BLO-GROS-RGAL
--- Zhwa-dkar G.yung-drung Bon-gyi Rgyan-chas Skor Rags-tsam Gleng-ba. Nor-mdzod (Nordeu; publication of the Norbu Lingka Institute, Dhammsala), 1st issue for the year 2001 (8th in the general series), pp. 137-149. Also published in Bon-sgo, vol. 13 (2000), pp. 25-37 (here the author’s name is given as Khyung-po Blo-gros-rab-gsal). On clothing and adornments, as well as requisite equipment, of Bonpos, including monks, tantrics and so forth.

BON-BRGYA DGE-LEGS-LHUN-GRUB-RGYA-MTSHO
found in Bon sources.

BSAM-GLING-PA G.YUNG-DRUNG-DAR-RGYAS (Dol-po)
A literary piece.

BSHAD-SGRUB-RGYAL-MTSHAN

BSTAN-’DZIN-KUN-KHYAB

BSTAN-’DZIN-RNAM-DAG, YONGS-’DZIN DPON-SLOB

BSTAN-’DZIN-YE-SHES
— See Snang-zhig Yongs-’dzin Bstan-’dzin-ye-shes.

BYA-’PHUR LHUN-GRUB-RGYA-MTSHO

BYA-’PHUR NAM-MKHA’-RGYAL-MTSHAN

CHOBTAN
— The Essence of Qianlong’s Two Campaigns on Jinchuan. Tibet Studies: Journal of the Tibetan Academy of Social Sciences, vol. 1, no. 2 (1990), pp. 32-57. There is little said about religion here, let alone Bon, and the historical evidence is martialed to suit certain contemporary political considerations. Still there is much of interest. Compare the works of Dai, Karmay, Mansier, Martin, etc. on the same general subject.

CHOGYAL, SONAM (Bsod-nams-chos-rgyal)

CHOS-’KHOR-BA G.YUNG-DRUNG-RGYA-MTSHO
CHOS-NGAG
—  *Stod Mnga'-ris-kyi Dgon-sde'i Lo-rgyus Dag-gsal Mthong-ba'i Me-long*, Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 1999). This book is in general about monasteries in Western Tibet. It does have a substantial chapter about Khyung-lung Dngul-mkhar and Bon monasteries on pp. 117-161.

DAGKAR NAMGYAL NYIMA (Brag-dkar Rnam-rgyal-nyi-ma)

DAI, YINGCONG
— The Qing State, Merchants, and the Military Labor Force in the Jinchuan Campaigns. *Late Imperial China*, vol. 22, no. 2 (2001), pp. 35-90. On wartime logistics involving the mobilization of more than 129,500 military personnel and an additional military labor force of 462,000. The same author’s dissertation was entitled, *The Rise of the Southwestern Frontier under the Qing, 1640-1800*, University of Washington (Seattle 1996), in 553 pages.

DALAI LAMA XIII NGAG-DBANG-BLO-BZANG-RGYA-MTSHO
— [Tå-la'i Bla-ma Sku-phreng Bcu-gsum-pas] Bar-khams Hor Ye-tha Bon G.yung-drung-rab-brtan-gling-la Btsal-ba’i Bca’-yig Pad-dkar Chun Pheng. Contained in: *Bca’-yig Phyogs-bsgrigs* [Bod Sa-gnas-kyi Lo-rgyus Dpe-tshogs Bca’-yig Phyogs-bsgrigs], Bod-ljongs Mi-dmangs Dpe-skrun-khang (Lhasa 2001), pp. 504-507. Issued in 1926, this is a ‘charter’ for the Bon monastery called Ye-tha, in Nag-chu-kha area. In effect, this is a set of monastic ordinances, describing the annual cycle of rituals that ought to be performed, among other matters.

DBANG-PO-BSHAD-SGRUB-RYGA-MTSHO

DBRA-KHYUNG DGE-BHES SKAL-BZANG-NOR-BU

DGE-BHES TSHANGS-PA-BSTAN-’DZIN

DOL-PHRUG SDIG-PA-RÂ-DZÄ
— Lhag-pa’i Lha-la Phul-ba. *Bon-sgo*, vol. 13 (2000), p. 127. The author conceals his true (?) identity under a name meaning Dol-po Kid Scor-
DON-GRUB-LHA-RGYAL (Thondup Lhagyal)

— Gshen-rab Mi-bo-che’i Mdzad-rnam Bsdus-ma’i Skor Gleng-ba. Contained in: Henk Blezer, ed., Religion and Secular Culture in Tibet (Tibetan Studies II), Brill (Leiden 2002), pp. 379-401. On the shorter, one-volume biography of Lord Shenrab, entitled Lha-yi Bon Mdo ’Dus-pa Rin-po-che’i Rgyud (better known by its abbreviated title Mdo-’dus), in 108 fols. The author determines that it must have been discovered at Bsam-yas in 1021 CE. He was able to obtain two different versions of the Mdo-’dus, one of them from the 1st edition of the Bon Kanjur, the other borrowed from a doctor in Nag-chu-kha named A-rgya (he argues that this ms. must be about 800 years old or older). He also announces the existence of a fourth biography of Lord Shenrab beyond the three generally known. Published (together with the Mdo-’dus) in the first edition of the Bon Kanjur, vol. 29 (SA), it has the title ’Dus-pa Rin-po-che’i Rgyud Dri-ma-med-pa Rtsa-ba’i Mdo Sangs-rgyas-kyi Rnam-thar Rin-chen ’Phreng-ba, with 15 chapters and 187 folios.


DRANG-SRONG-RNAM-RGYAL


ELIAS, JAFFA


ENTENMANN, ROBERT


FILIBECK, ELENA DE ROSSI

— Catalogue of the Tucci Tibetan Fund in the Library of IsIAO, Istituto Italiano per l’Africa e l’Oriente (Rome 2003), volume 1, in 577 pages. The section of the catalogue devoted to Bon texts is located at pp. 260-309. Quite a few important Rdzogs-chen texts are listed, along with a 12-volume manuscript of the Gzi-brjid, and still other works of considerable interest. These texts were collected by Giuseppe Tucci in the early part of the 20th century. Given Tucci’s close association with Khyungsprul ’Jigs-med-nam-mkha’i-rdo-rje (1897-1955), the latter must have been source of a number of these books. See Tucci’s book Sadhus et brigands du Kailash, p. 187: "Ma visite est des plus profitables: il possède encore dans sa riche bibliothèque une considérable collection de
manuscrits *bön po* et, après de nombreuses demandes et grâce à de généreuses offrandes en argent, je réussis à acquérir de précieux ouvrages concernant cette religion dont on sait si peu de choses."

**GA-GZI-BA NYI-MA-DON-'GRUB**

**GA-TSHA DGE-BSHES BLO-GROS-RAB-GSAL (b. 1970)**

**GANGS-LHA-DKAR-PO**

**GANGS-THIG**

**'GO-BA BSTAN-’DZIN-’BRUG-GRAGS (b. 1962)**


**GTSANG-TSHA DGE-BSHES G.YUNG-DRUNG-GTSUG-PHUD**


**GUGLIOTTA, GUY**

**G.YUNG-DRUNG-’GYUR-MED, DGE-BSHES**

**GZE-MA-RA-MGO**
GZHAN-PHAN-NYI-MA

HERMANNS, P. MATTHIAS
— Schamanen- Pseudoschamanen, Erlöser und Heilbringer, Steiner (Weisbaden 1970). Published in three volumes, there are some chapters relevant to Bon.

HOR-TSHANG BSAM-GTAN-GTSUG-PHUD

HUBER, TONI

KARMAY, SAMTEN G.
— The Call of the Blue Cuckoo: An Anthology of Nine Bonpo Texts on Myths and Rituals, edited by Samten G. Karmay and Yasuhiko Nagano, Senri Ethnological Reports no. 32 (Bon Studies no. 6), National Museum of Ethnology (Osaka 2002). A collection of nine previously unpublished Bon texts in Tibetan language (brief English discussions and summaries only are supplied, no translations). These texts were selected because they seem to reflect an ancient form of Bon, with close connections to certain Dunhuang manuscripts.

'KHOR-LDAN LHUN-GRUB-RGYAL-MTSHAN

KHRI-GTSUG-RNAM-DAG, DGE-BSHES
KHU-'PHANGS

KHYUNG-BTSUN BSAM-GTAN-GTSUG-PHUD

KHYUNG-BTSUN BSTAN-'DZIN-SBYIN-PA (Nepal)

KHYUNG-BTSUN SMON-LAM-MTHAR-PHYIN

KHYUNG-DKAR-BA SMON-LAM-MTHAR-PHYIN

KHYUNG-NAG-PA GSHEN-BTSUN DGE-LEGS-SBYIN-PA (b. 1968)

KHYUNG-PO TSHANGS-PA-BSTAN-'DZIN

KHYUNG-SPRUL SHES-RAB-LHUN-GRUB

KIND, MARIETTA

KLEIN, ANNE C.
— Bon rDzogs-chen on Authenticity (pramāna, tshad ma): Prose and Po-

KUMAR, BIMALEN德拉

KUN-BZANG-RGYAL-MTSAN

KUN-GSAL-SNYING-PO

KVAERNE, PER

LUNG-RIG-NYI-MA, DGE-BSHES
— Bon dang G.yung-drung Bon-gyi Rnam’-byed Mthong-ba Don-gsal. Bon-rgom, vol. 12 (1999), pp. 5-17. An attempt to delineate the boundaries between Bon and ‘Eternal’ (g.yung-drung) Bon, with a brief appendix on the terms ban-dhe and Bon-po.

MDO-SMAD-PA RNGA-BA KHRI-RNAM


ME-NYAG BSAM-GTAN-YE-SHES

MKHAN-PO ‘DAN-MA RGYAL-MTSAN
MORI, MASAHIDE
— Seikaisho Dojinken no Ponkyo Jiin (The Bon Monasteries in Tongren Prefecture, Qinghai Province), Koyasandaigaku Mikkyo Bunka Kenkyusho Kiyo (Bulletin of the Institute for Esoteric Buddhist Studies, Koyasan University), vol. 13 (Feb. 2000), pp. 1-86. This is basically the Japanese version of the English article that was published in New Horizons in Bon Studies. However, it has more illustrations, including color plates of monastery murals.

NAGANO, SADAKO
— A Note on the Tibetan Kinship Terms Khu and Zhang. Linguistics of the Tibeto-Burman Area, vol. 17 no. 2 (Fall 1994), pp. 103-115. Has an interesting argument explaining why written Classical Tibetan has the term zhang for ‘maternal uncle’, when in other Tibeto-Burman languages its cognate means ‘paternal uncle.’ This is explained by the fact that women from Zhang-zhung married into the Tibetan imperial family. Contains some discussions about Zhang-zhung and the Sbrang clan of imperial times which originated in Zhang-zhung, and later had some importance in Rgyal-mo-rong. Mention, too, is made of Z. Yamaguchi’s ideas about the Phywa and Dmu clans.

NYI-MA-BSTAN-'DZIN-RNAM-RGYAL

NYI-MA-'OD-ZER CHOS-'KHOR-TSHANG
— "Zhang-zhung Skad Yig-gi Grub-cha’i Rang-bzhin Skor" zhes-par Dpyad-pa. Bon-sgo, vol. 12 (1999), pp. 67-86. A response to a number of issues raised in an article authored by Rab-gsal, one that includes a section on Zhang-zhung language and script, that had recently appeared in the journal Nor-mdzod [Dharamsala]. Rab-gsal had concluded, on the basis of an inspection of the well known Zhang-zhung-Tibetan glossary by Nyi-ma-grags-pa, that Zhang-zhung was in large degree an artificially created language. It seems that a somewhat higher level of training in comparative and historical linguistics could result in arguments that are less impassioned ("when we see what you call research, based on assumptions about things you don’t know about, the laughter escapes even from our buttocks," to quote the author), as well as more defensible. Still, many of the points made on both sides of the debate might be
worth pursuing further, if they would only re-examine their respective assumptions.

NYI-MA-'OD-ZER-RGYAL-MTSHAN

NYI-MA-RGYAL-MTSHAN

'OD-ZER-RGYAL-MTSHAN
— G.yung-drung Lha-yi Dmu-thag. Nor-mdzod (Nordzur; publication of the Norbu Lingka Institute, Dharamsala), 1st issue for the year 2001 (8th in the general series), pp. 150-165.

PADMA

PELLIOT, PAUL
— Femeles (Island of Women), Notes on Marco Polo, Librarie Adrien-Maisonneuve (Paris 1963), vol. 2, pp. 671-725. Apart from the fascinating question of the location[s] of the Kingdom[s] of Women, which is the main subject, there are brief but very important discussions about the place known in Chinese sources as Yang-t’ung, sometimes distinguishing between a Greater and a Lesser Yang-t’ung. Although the identification was not made by the author, Yang-t’ung is surely none other than Zhang-zhung, borrowed into Chinese via Persian (this equivalence is mentioned in Christopher I. Beckwith, The Tibetan Empire in Central Asia, Princeton University Press, Princeton, 1987, p. 25; Helmut Hoffmann, et al., Tibet: A Handbook, Research Center for the Language Sciences, Bloomington, 1973, pp. 22, 39). The Chinese traveller Hui-chao, in the early 8th century, noted the location of Yang-t’ung east of the Great Po-lû (Baltistan), and distinguishes it from Suvarṇagotra (p. 699). There are records of Yang-t’ung envoys to the Chinese court. The main discussion on Yang-t’ung is found at pp. 707-710.

'PHAGS-MCHOEG-SEMS-DPA’

PHUN-TSHOGS

PHUN-TSHOGS-DON-GRUB (Phuntsok Dhondup)
**Bon Bibliography**

*Dpyad-pa*, Wā-ṇa Dbus Bod-kyi Ches-mtho’i Gtsug-lag Slob-gnyer-khang [Central Institute of Higher Tibetan Studies], Miscellaneous series no. 11 (Sarnath 2000), in 561 pages. Contains a comparative study of the biographies of Teacher Shākyamuni and Teacher Shenrab, although the greater part of the book is on the Two Truths as taught by them.

**PHUN-TSHOGS-TSHE-RING**


**PHYWA-SRAS NGAG-ZLA**

— Zab-snying Bsw-o-yi Mtshon-don Rnam-dag Lung-gi Dgongs-rgyan. *Bgres-po’i ’Bel-gtam*, issue 2 (2002), pp. 25-30. On the meanings of the Bon mantric syllable ‘Swo’. He demonstrates that it is used not only as a seed syllable for the divine form of high aspiration, the yi-dam, but also as an interjection, as a call for urging (animals and so forth), and as an exclamation expressing ferocity (used by soldiers in battle, etc.). He also discusses the various spellings of the word, including the reason for the subscribed ‘wa’ (or wa-zur).

**RA-MA KUN-BZANG-RGYAL-MTSHAN**


**RMA-RONG DGE-BHES NYI-MA-DBANG-RGYAL, GSHEN GYI RNAL’BYOR**


**RME’U YON-TAN-MTSHONG-GROL, RNGA-BA**


**RNGA-BA ’BRUG-GRAGS**


**RNGA-BA KHRI-RGYAL**


**RNGA-BA MTSHO-LDAN-SNYEMS-BLO**


**RNGA-BA G.YUNGT-DRUNG-BSAM-GTAN**

RNGA-BA SHES-RAB-KUN-GSAL

RNGA-BA SHES-RAB-RGYA-MTSHO

ROSSI, DONATELLA

SCHREMPF, MONA

SDE-DGE-BA BSOD-NAMS-’GYUR-MED

SDE-DGE-BA SBYIN-PA-TSHE-BRTAN

SHAR-YUL PHUN-TSHOGS

SHES-RAB-THABS-MKHAS

SKAL-BZANG-DON-GRUB

SMAN-DGE RAG-SHI TSHUL-KHRIMS-SANGS-RGYAS

SMRA-DBANG-RIG-PA’I-GO-CHA

SNANG-ZHIG YONGS-’DZIN BSTAN-’DZIN-YE-SHES
Bon Bibliography

SPA-SAR TSHUL-KHRIMS-BSTAN-'DZIN

SPA-ZLA SHES-RAB-SBYIN-PA

SPRE'U-BTSUN KUN-BZANG-LHUN-GRUB
— Brgya-pa'i Rnam-'dren Gshen-rab-mi-bo Mchog-gi Lo-tshigs-la Dpyad-pa Log-bshad Sun-byin-pa'i Gtam 'Jigs-med Lung-rigs Dbal-me. *Bgres-po'i 'Bel-gtam*, issue 2 (2002), pp. 68-84. An attempt to recalculate the dates of Lord Shenrab based on the traditional scriptural authorities. The conclusion seems to be that in the Iron Snake year of the 17th rab-byung cycle (i.e., 2001 CE), 13,457 years had passed since His birth. The well known chronology of Nyi-ma-bstan-'dzin (b. 1813), with additions by Ven. Bstan-'dzin-rnam-dag, places this event 17,977 years prior to 1961 CE. Go ahead and do the math.

SPU RGYAL-BA-NYI-MA-RGYAL-MTSHAN

TAKEUCHI, TSUGUHITO
— The Old Zhangzhung Manuscript Stein Or 8212/188. Contained in: Christopher I. Beckwith, ed., *Medieval Tibeto-Burman Languages*, Brill (Leiden 2002), pp. 1-11. Further information on some not-yet deciphered manuscripts in a language that may or may not be identifiable as the Zhang-zhung language known to Bon tradition.

THAR, TSERING (Tshe-ring-thar)
THOG-NAG-'BAR-BA

THUB-BSTAN-PHUN-TSHOGS
— Bon dang Rgya-gar Rig-gnas Bar-gyi 'Brel-ba Gleng-ba. Contained in: *Bod-kyi Shes-rig Zhib-jug* (Tibetan Cultural Research), series vol. 9, Mi-rigs Dpe-skrun-khang (Beijing 1998), pp. 8-18. On Indo-Tibetan relations, Mt. Kailash (Mt. Ti-se), Aryan origin theories of the Indian scholar Dayânanda, the etymology of the word Tibet (Thri-be-thri), origins of Tibetan script, the many commonalities between the various religions of Tibet and India.

TSHANGS-PA-BSTAN-'DZIN

TSHE-DDBANG-LHA-MO

VORNDRAN, EIKA

WANGYAL, TENZIN

YAMAGUCHI ZUIHO
— The Name T‘u-fan and the Location of the Yang-t‘ung: A Study of Fuku-kuo-chuan and the Greater and Lesser Yang-t‘ung. *Tôyô Gakuhô*, vol. 58, nos. 3-4 (March 1977), pp. 313-353. The article is in Japanese, but is accompanied by an English summary on pp. ii-iii. Greater Yang-t‘ung is identified with Zhang-zhung, and Lesser Yang-t‘ung with Zhang-zhung Smad (‘lower Zhangzhuang‘). The word Phywa (as in the first Vehicle of Bon) is detected in the Chinese terms T‘u-fan, Fu-kuo and Po-yüan.


YONGS-'DZIN SMRA-BA'I-SENG-GE
— Rje Mnyam-med-pa’i Yon-tan-gyi Cha-shas-tsam Mthong-ba-la Bsngags Bstd-kyi Tshig Phreng. *Bgres-po'i 'Bel-gtam*, issue 1 (2001), pp. 69-71. Verses of praise to the founder of Sman-ri Monastery. This is evidently
by Tenzin Namdak, for whom the above-given name would be an epi-
theet.

ZING-CHU-BA SHES-RAB-MTHAR-PHYIN
(1999), pp. 39-41. On a holy place in Amdo called Bya-dur (see also
the articles by Toni Huber).